

conversion as a combination of event and process. On the Emmaus Road and on the Damascus Road there are layers of response. On the former, explanation is followed by tentative invitation followed by dramatic revelation. On the Damascus Road dramatic revelation is followed by tentative invitation followed by exploration. All three elements are vital for full initiation and growth into discipleship and ministry. The important lesson for all churches to learn is that faith is a journey, not just for those seeking after faith, but also for those of us who are already Christians. Christians were once called "Followers of the Way" and we need to constantly remind ourselves that the journey does not end until that day when we see God face to face. For those at the earliest stages of enquiry, and for those of us who are mature in the faith, our God still has more to teach us, more to show us and new paths along which to lead us. He is always a gracious and courteous God and he is always waiting for our response.

The Emmaus programme is a way of doing evangelism for all types of churches and especially for those who usually do not think that evangelism is their thing. It is a resource to help all churches to be more effective and more holistic in the ministry of evangelism.

Emmaus: the Way of Faith is published by Church House Publishing and Bible Society.

The Revd Stephen Cottrell was Chairman of the team of authors who developed *Emmaus: The Way of Faith*.

TEN BOOKS I WOULD SAVE FROM THE FLAMES

Julian Reindorp

This article allows me to rescue ten books from my blazing study. I am also allowed a Bible (NRSV) and a Hymn Book (Hymns Old and New, New Anglican Edition) of my choice.

Two commentaries - Dennis Nineham on *Mark* (Penguin 1963) sceptical, but packed with insights, and Diarmuid McGann's

Journeying within Transcendence, The Gospel of John through a Jungian Perspective (Collins 1989) which is part commentary and part meditation.

Two other books on the Gospels - *The Shadow of the Galilean: The Quest of the Historical Jesus* (Gerhard Theissen, SCM 1987) makes New Testament scholarship exciting and accessible, while *Four Gospels, One Jesus?* (Richard Burridge, SPCK 1994) sees the Gospels through their prologues and their symbols, but also emphasises their likeness to ancient biography.

On spirituality I read *God of Surprises* (Gerrard Hughes, DLT 1985) in its first edition and it has been a constant standby. For Lent, Martin Smith's *A Season for the Spirit* (Fount 1991) is a yearly reminder of needing to befriend the selves within us.

For radical questions about mission and evangelism, I would rescue *Christianity Rediscovered, An Epistle from the Masai* (Vincent Donovan, SCM 1978) He had to rethink what the Gospel meant for the Masai in East Africa, resulting in a book that can change the way you look at mission. Then, to remind me of my theological training in India, a book that opened my eyes to Hinduism and inter-faith dialogue - *Hindu and Christian in Vrindaban* (Klaus Klostermaier, SCM 1969 & 1993).

I was born in South Africa, so Nelson Mandela's *Long Walk to Freedom* (Little Brown, 1994) says it all, while Trevor Huddleston's *Nought for Your Comfort* (Collins, 1958) reminds me of the man through whom I first heard the call to ordination. A photo of Trevor and Nelson Mandela shaking hands resides on my desk to this day.

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